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Certainly there seem to be here two or three unmistakable suggestions of Peter Ibbetson's curious faculty and experience. For another element, that of the continuity of his dream-experience, we may turn to Bulwer's *Pilgrims of the Rhine*, Chapter xxiii, entitled, "The Life of Dreams." There the "enthusiast" tells how he

"began to ponder whether it might not be possible to connect dreams together . . . to make one night continue the history of the other, so as to bring together the same shapes and the same scenes and thus lead a connected and harmonious life not only in the one half of existence, but in the other, the richer and more glorious half." "Oh [says one of Bulwer's characters, after hearing his story] could the German have bequeathed to us his secret, what a refuge should we possess from the ills of earth! The dungeon and disease, poverty, affliction, shame, would cease to be the tyrants of our lot, and to Sleep we should confine our history and transfer our emotions."¹

Du Maurier's personal contribution and enrichment of the basic notion consists in his blending of the dream-lives and dream-loves of Peter and the glorious Duchess of Towers. One need not suppose any hint or suggestion for this, but it seems quite possible that Du Maurier may have been reading some of the cases of "coincident dreaming" reported in the current works² treating of those strange goings-on in that queer borderland of hypnotism, somnambulism, suggestion, telepathy, and what-not, in which we all are—or have been—so interested.

It is somewhat curious that no work on dreams, even James Sully's pleasant article "Dreams as related to Literature" (*Forum*, vii, 67) mentions Nodier's *trouvaille* or Bulwer's romance. Considering the important part dreams have always played in literature, it would seem as if this use of them in a new direction by Bulwer and Du Maurier should be recorded. Indubitably we have in Du Maurier's story the ultimate fine flower of dream-romances, and an admirable example of a *genre* rare in our literature—the fantasy.

And Nodier's little article was, no doubt,

¹ Did Bulwer owe this idea to his studies in occultism?

² E. g. Podmore, F. *Apparitions and Thought-Transference*, Chap. x.

the cup which held the acorn from which the oaktree grew.³

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EXPLANATION WANTED.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—I should be glad if any Keltic scholar would explain the Gaelic words in the following stanza from 'The Howlat':—

"Sa come the Ruke with a rerd and a rane roch,
A bard owt of Irland with Banachadee;
Said, 'Gluntow guk dynyd dach hala mischy doch;
Raike hir a rug of the rost, or scho sall ryiue the l
Mich macmory ach mach mometir moch loch;
Set hir doune, gif hir drink; quhat dele alis the?
O Deremyne, O Donnall, O Dochardy droch'—
(Thir ar his Irland Kingis of the Irischerye—)
'O Knewlyn, O Conochor, O Gregre Makgrane;
The schenachy, the clarschach,
The ben schene, the ballach,
The crekery, the corach,
Scho kennis thaim ilkane.'"

WM. HAND BROWNE.
Johns Hopkins University.

LUTHER OM MESSENS CANON.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—In one of his annual reports,¹ Chr. Bruun gives an account of a rare book from the Danish reformation, a translation by an unknown hand, of Luther's "Vom dem Grewel der Sillmesse: so man den Canon nennet." The full Danish title is: "Om den grum=/me forferdelige Tiende Messe/ som Papisterne bruge i deris /latine Messe oc kallis/ Canon. /Morthen Luther/ I Magdeborg /MDxxv./ It is accurately described by Bruun as "in very small quarto, consisting of 16 sheets, unpaginated. . . signed Aij to D . . . 31 lines to the page. . . There are two copies in the Royal Library; the one complete belonged to Suhm, the other to Hielmstjerne. Resen had another copy." The missing portions in B. are the title page and in the preface, pp. 5 and 6.

³ Since writing the above. Dr. W. Hand Browne has told me of a dream-romance, involving the notion of continuity of the dream-experience, which appeared in the *New York Times* about the year 1875.

¹ *Aarsberetninger fra det Store Kongelige Bibliothek, 1869-74.*